

PLATE II.



GREAT ANDAMAN TYPES AT PORT BLAIR HOME.

[facing p. XX]

10 it must entirely on the delicacy of ear, and correctness of individual articulation.

The following remarks, except where otherwise specified, must be understood as referring to the eight tribes of Great Andaman, for the continued and inveterate hostility with which the inhabitants of Little Andaman, known as *jārawa*-, have hitherto met all our advances and attempts to establish an *entente cordiale* has rendered it extremely difficult to obtain, much less substantiate, any information concerning them.

142 **Form and Size.**—1. Those of my readers who have studied the various accounts which have appeared regarding the physical characteristics of the Andamanese cannot fail to have been struck with their divergence. For the sake of others, however, to whom the race is comparatively unknown, it is necessary that I should here quote, on the subject of their form and size a few writers, commencing with the Mahomedan travellers of the ninth century, already mentioned, who stated that "their complexion is black, their hair frizzled, their countenance and eyes frightful, their feet very large and almost a cubit in length, and they go quite naked;" while Marco Polo (cir. 1285) appears to have been still less favourably impressed, for he says "the people . . . are no better than wild beasts, and I assure you all the men of this island of Angamanain have heads like dogs, and teeth and eyes likewise; in fact, in the face, they are all just like big mastiff dogs!" Next we find Colonel Colebrooke, towards the close of the last century, describing "their limbs as ill-formed and slender, their bellies prominent, and, like the Africans, as having woolly heads, thick lips, and flat noses." In opposition to the foregoing we have Dr. Mouat, than whom no better judge could be desired, giving it as his opinion, that "they are the most perfectly formed little beings in existence. In proportion to their size, their general framework is well constructed, and their limbs present a remarkably good muscular development, and . . . the whole form is as elegant as that of any European," in which opinion he is supported by the eminent craniologist, Dr. J. Barnard Davis, recently deceased, who, after careful study of a number of Andamanese skulls and skeletons, affirmed that they were "most beautifully proportioned."¹

2. From my own observations I would remark, that though it is quite true that there are found among them individuals whose "abdomens are protuberant," and whose limbs are disproportion-

¹ A peculiarity which I have observed is that the males have in many cases as marked a bend in the small of the back as the females. (I'de figure on the left of group in Plate III. Fig 1.)

² "From childhood they cram their stomachs with an immense amount of bulky food in a short period, and they do literally 'swell visibly' after their

tionately slender," such persons no more represent the general type of the race, than the sickly inmates of a London hospital can be regarded as fair specimens of the average Englishman; in point of fact the remark which is commonly made by strangers who see them for the first time, is, "how well these savages are developed." In confirmation of this I would refer you to the photographs, and table of weights and measurements of forty-eight male, and forty-one female adults, which I have prepared,¹ being persuaded that more correct information can be obtained by such means than from any verbal description, however minute and careful.

3. Although the Mahomedan travellers, a thousand years ago,^[4] described their feet as "very large, and almost a cubit in length," my observations and measurements go to prove that their feet, as well as their hands and ears, are small and well-shaped; the heel in some cases projects slightly, but never to the extent peculiar to negro races.

4. Dr. Dobson, in his valuable paper "On the Andamans and Andamanese" (published in the Anthropological Institute's Journal, vol. iv, p. 464), alleges the existence of a "remarkable contrast between the size of the males and females;"² but the example, which he cites in proof, of *mai'a bô'ra* and his wife, was quite exceptional, for this man, whom we nicknamed "Moriarty," like many of the Andaman chiefs, was as much above, as his ebony consort was below, the ordinary stature of the race. From the illustrations and lists of measurements, to which reference has already been made, it will be found that the average height of the men is 4 feet 10 $\frac{3}{4}$ inches, and of the women 4 feet 7 $\frac{1}{4}$ inches,³ while their average weight is 98 $\frac{1}{2}$ lbs. and 93 $\frac{1}{4}$ lbs. respectively—results which cannot be said to indicate a striking disparity between the sexes.

meals. This distended abdominal condition is noticeable in children of both sexes; but as the lads grow up, they take more exercise, and their abdominal, as well as other muscles, become firmer and retain the mechanical distension of the belly. With the women it is different; these latter influences do not exist. ("Remarks on the Aborigines of the Andaman Islands," by

Surgeon E. S. Brander, late 2nd Medical Officer, Port Blair.)

¹ Vide Appendix C.

² The following extract from an article in the *Bombay Gazette* of 2nd August, 1881, by an officer stationed for about a year at the Andamans, will show what opposite conclusions are arrived at by those who are content to trust to the accuracy of their individual judgment without reference to actual measurements:—"The women . . . are on the whole bigger than the men, who are, however, particularly well made."

			ft. in.
Maximum height of the males measured was 5'4 $\frac{1}{2}$.			
		females	4'11 $\frac{1}{2}$.
Minimum		males	4'5 $\frac{1}{2}$.
		females	4'4.

141 5. The old statement, so often repeated, that their stature never exceeds 5 feet, must also be noticed, as the list in question shows that fourteen of the forty-eight males who were measured were slightly above that height. I would add, that on a visit paid to North Andaman, about two years ago—by Colonel Cadell, V.C., the present Chief Commissioner—an *ākā-chā-riār*—was seen whose height was estimated at about 5 feet 8 inches; but this must be regarded as very remarkable and exceptional, for the tallest specimen of the race, that had till then been met with, was a chief standing 5 feet 4½ inches.

142 6. In consequence of their early marriages, the cares of maternity and the nature of the duties which devolve upon them, the women soon lose the graceful figures which many of them possess in their youth, and they often, in their maturer years, become so obese as to be objects of wonder to Europeans.¹

147 **Anatomy and Physiology.**—1. With the view of forming some idea of the average temperature and rates of pulse and respiration per minute, five youths, fair representatives of the race, were examined, with the following results:—

No.	Age.	Temperature under the axilla.*	Rate per minute		REMARKS.
			of pulse.	of respiration.	
1	22	96·9	56	19	The subjects were at rest and in the shade, and had not eaten for several hours previously.
2	20	97·8	62	22	
3	18	97·8	64	24	* The bulb was left undisturbed for five minutes.
4	16	97·8	64	21	
5	17	98·3	74	20	

142 **Colour.**—1. Their skin is naturally smooth, and greasy to the touch, and there is little or no hair or down over the surface,² and, with regard to its colour, by the aid of reflected light it has been found that not only are there several shades of colour among this race, ranging between bronze or dark copper colour, sooty, and black, but also that in individuals the complexion of the face and body are different. The distinctions are, however, so slight as to be unnoticed by the people themselves.

2. The results of careful observation go to prove that these

¹ Surgeon Brander, in the paper referred to in the preceding footnote, remarks, that "this condition, I should think, is induced partly by the absence of any proper abdominal support during pregnancy, and is partly due to the distension their stomachs habitually undergo after food."

² Even under the axilla it is rarely found, and then only very scantily, but a certain amount of tufted hair is not wanting about the genitals.

variations in colour are not confined within certain tribal limits, but are alike found in all, whether living inland or on the coast; and it would therefore appear that the cause is not attributable to diet, habits, or, indeed, to any external circumstance. 142

3. The opinion expressed on this subject by Dr. Mouat was that "their hue is remarkably black and lustrous;" while Surgeon-Major Hodder¹ describes them as "extremely black, more so than the African negro, and some have a dull leaden hue like that of a black-leaded stove." In this latter remark I fully concur; indeed, the simile strikes me as an exceedingly happy one, and as exactly expressing the predominating colour of their skin.

4. On examining a number of individuals, and comparing the colour of their skin and eyes with the standard tables prepared by the late M. Broca, it was found that the skin of the face and shoulders of the majority corresponded most nearly with No. 42, the variations tending towards 27 and 28, while that of the trunk, in the generality of cases, agreed with No. 27, and in certain others with No. 49. The prevailing hue of the eyes was found to be most closely represented by No. 16, one exception, which had to be classed under No. 1, being found among those tested.

Odour.—1. The ammoniacal, rancid, goat-like exhalations of the negro are not found among them, and the peculiarity of odour which attaches to their persons is chiefly due to the unguent, called *kòr-ob-da*,² composed of red oxide of iron mixed with either turtle or pig's fat, with which they delight to paint themselves. When in health, and under ordinary circumstances, their breath is sweet. 302

Anatomy and Physiology (continued).—2. Their powers of abstinence from solid food have never, to our knowledge, been severely tested; but it has been noticed that, on rare occasions, when forced to make a long day's journey through the jungles without a halt, they are in the habit of binding a strip of bark or other substance round their waists, to reduce, as much as possible, the inconvenience and pain which are caused by what they consider a long fast. Whether in exercise or repose they 261

¹ Vide "Pall Mall Budget," 20th April, 1877.

² Substantives, adjectives, and many adverbs have the termination "da," which, as mentioned in my previous paper, I believe to be traceable to the defective or partially obsolete verb, *edā'ke*, to be; it is dropped before prepositions and in construction generally, but is usually heard when the word occurs alone. Hence, when I write a hyphen at the end of an Andamanese word, I shall mean that in its full form it has *da*. [193]

³ It is, nevertheless, commonly noticed, that after feasting on turtle and certain kinds of fish, they are unpleasant neighbours, their breath and hands being then highly odoriferous.

261 cannot apparently abstain from food without inconvenience for more than eight hours at a time.

271 3. When exerting themselves in any way they perspire freely,
[45] which may account for their inordinate thirst. So great, indeed, is their inability to endure any privation in respect to drink, that they seldom leave home on the shortest expedition, whether by land or sea, without providing themselves with one or more bamboo vessels, called *gōb*-, containing a supply of fresh water.

513 4. Loss of sleep they can bear well only when under the influence of strong excitement, as in turtle hunting, or at festive gatherings, where singing and dancing are kept up for many successive hours;¹ they have even been known to spend forty-eight hours at such times without taking any rest.

151 5. What little cool weather there is in the latitude of their islands, during December and January, they dislike extremely; in striking evidence of this they are found, as I will elsewhere mention,² unconsciously concurring with the great Italian poet in depicting the region of punishment, for the souls of the wicked, as one of intense cold. After this, it will appear somewhat strange to say that, in spite of their aversion to what they consider cold weather—which never registers less than 69° F. on the highest elevation in South Andaman—they are careful, during the hot season, to avoid any lengthened exposure to the direct rays of the sun, and endeavour to lessen the discomfort caused by the heat by smearing their persons with a white-wash of common white clay and water.³ It has long been erroneously believed that they have recourse to this expedient in order to allay the inconvenience which they would otherwise suffer from the bites of mosquitoes and other jungle pests; but the true reason for the practice is, I am well assured, that which I have above given, for the various insects which might annoy them are, for the most part, kept away by the smoke of the hut fire, beside which a great portion of their time is spent when at rest, or when engaged in any sedentary occupation.

147 6. The voices of the men are usually clear without being deep, while those of the women, especially when raised, are very shrill.

•142 7. The mucous membrane of the mouth is stained with pigment to a greater degree than was found to be the case with such of the natives of India as were compared with them.

8. The general excellence of the teeth strikes one as remark-

¹ *Vide post* "Games and Amusements," paragraph 32.

² *Vide post* "Religious Beliefs, &c.," paragraph 25.

³ I would here draw attention to the fact, that while the object in smearing themselves with *ōg*- wash is to keep themselves as cool as possible, they often daub their bodies with *kōi-ōb*- after sundown for the opposite reason, i.e., for the sake of warmth.

able, for not only are no precautions taken for their preservation, but they are used roughly, small bones being broken by them, and food commonly eaten at almost boiling point. The grinding surface of the molars is generally much abraded: five or six tubercles are occasionally observed in the posterior molars, but are not all marked with equal distinctness; in some cases, indeed, they are scarcely distinguishable. The crowns of these teeth frequently present one long and comparatively even surface, and the peculiarity is of course due to the practice above referred to, of grinding hard substances with them. The canines are not longer or more prominent than the other teeth; caries appear to be rare, except with those well advanced in years. The front teeth of the lower jaw are generally the first cut: the first dentition is completed apparently at an earlier age than is usual among ourselves. 142
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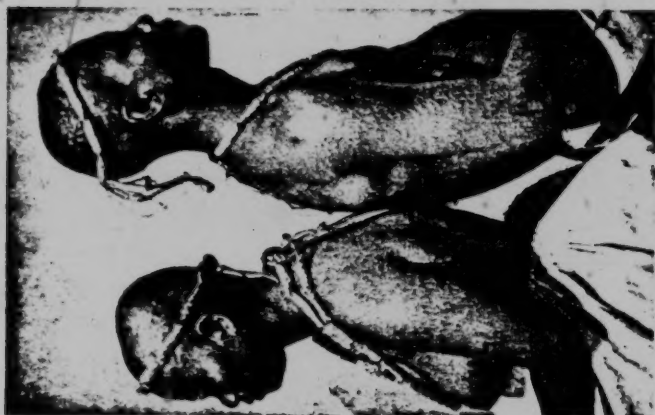
Hair.—1. Dr. Allen Thomson, F.R.S., who has kindly examined some of the hair microscopically, gives it as his opinion that the form of the transverse section is *oval*. Having, however, only a small quantity at his disposal, he has not been able to make a sufficient examination as yet, so he adds that, "it may be that some sections are oblique, but a number are certainly transverse, and none of them have a circular outline." In appearance it is extremely frizzly and seems to grow in spiral tufts,¹ but examination proves that the roots are uniformly distributed over the scalp: it is fine in texture and fairly abundant, but lustreless, and seldom more than two or three inches long, or five inches if the actual length when untwisted be measured; in a few instances it has been found to be eight or ten inches long, but the ends were matted, dead-like, and easily broken. [145]

2. The majority of the women every week or ten days shave their heads almost entirely, leaving only two narrow parallel lines of hair, termed *gôr-*, from the crown to the nape of the neck. The *gôr-* is never allowed to exceed one-eighth of an inch in length; therefore, as they have no means of clipping it, it is constantly shaven off, and a fresh *gôr-* is made with the hair which has grown since the last operation.² 302

¹ Just ten years ago it was pointed out by Dr. J. Barnard Davis, F.R.S., that the delicate ribbon-like hair of these islanders is exactly similar to that of the now extinct race of Tasmanians ("Journ. Anthropol. Inst." vol. ii, p. 100).

² I would here call attention to some errors of the artist by whom Dr. Mouat's book was illustrated. He has represented the men as shaven and the women with their curly wigs intact, whereas it is the latter only who as a rule shave their heads; and they do not go about entirely nude, but wear leaves, as will be explained in another place (*vide post* "Psychology and Morals," paragraph 8, and "Attire," paragraph 3). They are further incorrectly represented in the same plate as using a gipsy's tripod for cooking purposes.

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ANDAMANESE MAN AND WOMAN, SHOWING
PROFILES.



ANDAMANESE CHIEF, WITH BOW AND
ARROWS.

PLATE III

[facing p. 10]

302 3. Though many of the men were and are in the habit of having their heads shaved like the women, the style of hair-dressing most affected by them before our arrival left only a circular patch of hair, about six or eight inches in diameter, like a skull cap, on the top of the head. Of late, however, they have indulged in many fanciful modes, such as shaving a piece about two or three inches broad between the forehead and the nape of the neck, or making a large tonsure. From this it will be seen that the Andamanese cannot be instanced as a tribe that "goes bald always," as has been asserted.¹

4. Men will sometimes shave each other's heads, but only when the services of a woman are not available; for it is one of the duties of the fair sex in these tribes to act as barbers, regarding which fact I shall have occasion to make further reference in subsequent sections.²

5. When, in consequence of its having attained an unusual length, the hair is found to be oppressively hot and difficult to clean, it is shaved off entirely or in part, clipping, as already mentioned, being impracticable, owing to the lack of a suitable instrument. On these occasions the eyebrows are generally removed, which explains Dr. Day's remark, that "they rarely have eyebrows."

• [142] 6. With the exception of the eyelashes and eyebrows, which are of slight growth, hair is only occasionally seen on the face, and then but scantily and in patches on the upper lip and chin, where it has a tendency to grow in spiral tufts: as it is esteemed a decoration it is never shaved or depilated.

7. It has been rumoured³ that there are tribes of a long-haired race on Interview and also on Rutland Islands; but, with regard to the former, none of the Northerners who have been to Port Blair have possessed this characteristic, or will allow that it is to be met with amongst their communities, while our relations with the inhabitants of the latter enable us to contradict the assertion, which, indeed, can only be explained by supposing that runaway convicts, who have frequently escaped thither, must have been mistaken for aborigines.

[142] 8. That baldness has been known among them may be assumed from their having a word in their language to express it, but such cases would appear to be of very rare occurrence since none have come under my notice.

9. It has been asserted that "they are in the habit of dyeing their hair with red ochre;" but, whatever may have been the custom in former times, this is certainly not now the case, as

¹ Vide "Anthropology," p. 238, by Dr. E. B. Tylor, F.R.S.

² Vide post "Social Relations, &c.," paragraph 3, and "Shaving," paragraph 2.

³ "Encycl. Brit."

302 they never intentionally interfere with the natural colour, but some of the pigment, *kdi-ob*, with which they so frequently paint their persons sometimes accidentally adheres to their curly wigs, these being often used for wiping or drying their hands.

● 142 10. The colour of the hair among different individuals varies between black, greyish-black, and sooty, the last perhaps predominating; it is apparently uninfluenced by, and does not correspond with, the hue of the eye or skin; it commences to turn grey about the fortieth year, but the number of those who exceed that age being small, white hair is seldom seen.

165 **Development and Decay.**—1. The average length of life, owing to excessive infant mortality as well as to the small number that attain old age, can hardly be reckoned as much, if at all, beyond 22 years. Not more than three generations of the same family have ever been known to be alive at the same time.

2. Fifty years is believed to be the extreme limit of age among them, and the majority of those who attain it are women.

145 3. Judging from those whose births have been registered by us, it would seem that physical development takes place at a late age as compared with natives of India, the males not attaining puberty till about the 16th year, and the females not before the 15th,¹ while the maxima of stature and bulk are not reached till two or three years later; should the opinion thus formed be confirmed by further observations, the fact will serve to weaken the theories that have been advanced by some anthropologists to account for the phenomenon hitherto assumed to be of universal application, that "the period of immaturity is curtailed in inverse proportion to the approximation to the equator or the polar circle;"² but, as the same writer goes on to say, "probably the latitude of the abode has no reference to this phenomenon; it may more probably have some connection with the darkness of the skin."

141 4. Among the Andamanese, when the head is in the customary position, the line taken by a horizontal plane drawn through the *meatus auditorius* would, in most cases, pass through the apex of the facial angle, or, in exceptional cases, somewhat lower. I cannot entirely concur in the opinion expressed by Dr. Brander regarding the variety of the facial type found among them, as he says that "some faces seem to resemble the Negraic, some the Malayan, and some even the Aryan in character;" it is, however, a curious physiognomical fact, of which there can be little or no question, that a remarkable diversity in this respect *does* exist among them, though it is

¹The extreme ages for child-bearing appear to be 16 and 35 years.

² Peschel.

not at the hands of their mothers, but of the male members of the tribe.

Reproduction.—1. Marriages never take place till both parties have attained maturity, and generally not till a few years later; the usual age of the bridegroom varies from 18 to 22, and of the bride from 16 to 20. The result of inquiries tends to show that there is a slight predominance of female over male births; three or four is the average number of children born of the same parents. The largest family known consisted of six, three only of whom attained maturity.¹

2. Twins are rare, and as no instance can be recalled of both surviving infancy, notwithstanding all possible care being bestowed on them, they are not favourably regarded. No case of triplets has been known to occur. Births out of wedlock are considered discreditable, and in the one known instance of the kind, the parents were married immediately after the event; no difference was made in the treatment which the child received.²

3. The limited fecundity of the women may in some measure be due to the circumstance that they never wean their babies, so long as they are able to suckle them, and it not unfrequently happens that the two youngest children are seen together at their mother's breast.³

4. The ill success in rearing their offspring is doubtless owing in most part to the injudicious management and petting which each of the mother's friends considers right to bestow on the infant. It is looked upon as a compliment for every woman who may be nursing, to relieve the mother of this duty at frequent intervals; it is, therefore, no matter of surprise that the little one ails and dies.

5. The proportion of deaths from violence and accident, is believed to amount to four or five per cent.

6. Barrenness is rare, as are also cases of stillborn children. No drugs or other contrivances are employed in order to increase or limit reproduction.

Abnormalities.—1. Excessive development of fat about the gluteal region is frequently observable among the adult women.

¹ It is said that more children are born during the rains than at any other season of the year.

² *Ido post* "Marriage," paragraph 4.

³ On this subject Dr. Brander remarks as follows:—

"They mostly possess considerable mammary development, and the glands in many cases seem to be in a chronic state of functional activity. This may be due to the late period to which they suckle their young (even to three or four years), or to another purpose to which the milk is applied. . . . (*Ido post*, "Sharing.") [As will be seen from Plate II. fig. 1, the mammae are pyriform rather than spherical: with the advance of years they become flaccid and elongated.]

●142 Dr. Dobson, in noticing a marked case of this kind, drew attention to the fact of its differing from steatopygia, thereby distinguishing them in this respect from Hottentots.

2. Albinism and polydactylism are unknown, and only one case of erythrim, and that of a faint type, has been observed, or is known to the natives of our acquaintance.¹

3. No instance appears of obliquity of vision, of cleft palate, absence of teeth, or of supernumerary teeth, and only one of prognathism² and hare-lip respectively. Cases of "Darwin's point" in the ear are constantly met with.

158 **Pathology.**—1. No idiots, maniacs, or lunatics have ever yet been observed among them, and this is not because those so afflicted are killed or confined by their fellows, for the greatest care and attention are invariably paid to the sick, aged, and helpless. Two or three cases of hunchback and lateral curvature of the spine have come under notice, but instances of the kind are evidently very rare.

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2. It has often been observed, that though the Andamanese waste away very rapidly in sickness, they regain flesh with equal facility when convalescent; but, nevertheless, they possess so little vital power, that they readily succumb to diseases against which others usually struggle successfully;³ indeed, they appear to suffer as much, if not more, than individuals of alien races from the febrile disorders—mainly attributable to malaria, so prevalent throughout these islands—which frequently lay the foundation of chest complaints, from which they rarely recover.

3. Pulmonary consumption and other forms of pectoral disease are among the chief causes of mortality among these tribes.⁴ These disorders do not appear to be confined to, or to be more prevalent in, certain districts, but there is little doubt that they have been most frequent amongst those living in the homes provided for their benefit in and near our settlements in South Andaman.⁵

¹ In no other particular does this case appear to differ from the rest.

² As Professor Owen, F.R.S., truly remarks, "their prognathism is not more than is found in most of the Southern Asiatic peoples, and, indeed, in the lower orders of men in all countries, and may be due or relate to the prolonged sucking of the plastic infant." (*Ibid* "Brit. Asso. Reports," 1861.)

³ This not only refers to maladies introduced by the alien population, such as measles, venereal diseases, &c., but to those complaints from which they suffered prior to the establishment of the settlement.

⁴ In reference to complaints of this nature, it may interest some to know that Dr. De Jongh's cod liver oil was largely used in the homes, and with considerable benefit to the patients, several recoveries having resulted therefrom. From inquiry it would seem that cases of constipation are comparatively rare, and that diarrhoea is almost the habitual state of their excretory functions.

⁵ As this circumstance was traced to the system of giving them clothes to be worn at our various stations, and when visited by Europeans, it was deemed advisable to modify the regulation and to supply them only with drawers, leaving the upper part of the body exposed. A marked improvement in the general health resulted from this change.

487 toes of each foot; if a tree is branched they will scramble up it almost as quickly as if scaling a ladder, and though when "swarming" a mast or cocoa-nut tree they clasp the trunk in the usual manner with the arms and legs, their movements are more rapid, and they are less easily fatigued, than are the generality of natives of India; in descending also they display the same activity.

516 3. I have observed a peculiar trick among young men and women, after a lengthened rest or after engaging in some sedentary occupation, of twisting their bodies from side to side in order to stretch the muscles of the back. In doing this they produce a succession of sounds like that caused by cracking the joints of one's fingers.

4. Their favourite position in taking temporary rest after any violent or prolonged exertion is the ordinary Oriental posture between sitting and standing, i.e., squatting on their heels; if very much exhausted they either sit or lie down.

513 5. The usual attitude in sleep (*vide* Plate III, fig. 2) is to lie on one side, preferably the right, with the knees bent so as to allow of the hand of the upper arm being placed between the thighs and the other hand under the head, which is raised on some impromptu pillow, such as a bundle or a roll of sleeping mat.

•142 6. Many are able to shut one eye without closing the other, but they do not appear to possess the power of moving the ears or scalp. They can extend one finger without opening the hand. No tricks of sleight of hand are known to or attempted by them.

[483] 7. Much use is made of the feet in holding and picking up light objects, and the great toe is in a considerable degree opposable. When a heavy load has to be moved they prefer pushing to dragging it.¹

482 **Physical Powers and Senses.**—1. Though for a short distance heavier loads are often borne, the maximum of a man's burden is about 40 lbs.; this he will on occasion carry for as much as 15 miles through the jungles between sunrise and sunset, a distance rarely exceeded in one day under any circumstances, or for more than two or three days in succession. This has been particularly remarked when they have been in pursuit of runaway convicts, for, if they fail in coming up with them within the third day, they are wont to take a long rest, unless strong inducements are offered by way of inciting them to further efforts.

¹ They do not understand, or, at least, do not carry into practice, the principle of pushing or dragging a weight *simultaneously*, whether in silence or to the sound of the voice.

2. Unlike the natives of India, the men allow scarce any weight to rest on the head; the entire strain is thrown on the shoulders and back by passing the cord to which the load is attached across the chest. As this mode would with women be attended with inconvenience on account of the *chipp*,¹ besides causing injury to the breasts, the cord is in their case brought over the head,² and the back is bent in order to reduce the pressure.

3. In his account of a visit to the Nágá Hills, about ten years ago,³ Mr. S. E. Peal makes allusion to the "peculiar noise, like a whistle or note on a flute, clear and plain, and seeming to come from the chest, made by Nágánis when carrying loads and distressed." The same peculiarity is noticeable under similar circumstances among the Andamanese of both sexes.

4. Running is seldom practised by them except for a short distance, when hunting, &c., and four or five hundred yards appears to be the greatest extent of ground they can cover without halting or slackening speed. Though in running or walking on a good road they are generally passed without difficulty by natives of India, their superiority in the jungles is at once manifest when the beaten track is left; and in the ease and rapidity with which they are able to bound over rocks, fallen trees, mangrove roots, and other obstacles, few, if any, would care, or be able, to compete with them.

5. Both coastmen and "junglees" are, as a rule, gifted with extremely keen sight. It was, however, found impossible to gauge their powers by the test papers⁴ in consequence of their inability to count; but many satisfactory proofs of their acuteness of vision have been afforded, as, for instance, by the manner in which, while coasting along the shore or when threading their way through the jungle, they detect birds or other objects, so hidden by the dense foliage of their forests as to be hardly distinguishable, even when pointed out, to more than ordinarily sharp-eyed Europeans and others.

6. The inland tribes have especially keen scent, and are able from an almost incredible distance to specify, and direct their steps towards, any particular tree that may happen to be in blossom; their sense of taste is also strongly developed, enabling them to discriminate between the various flowers from which the bees have produced their honey.

7. On the other hand, while the coastmen are not deficient in

¹ *Ido* Appendix B, No. 24.

² A peculiarity in the conformation of the female skull due to this practice will be hereafter noted, under the heading of "Deformations," paragraph 3.

³ *Ido* "Journ. Asiat. Soc. Bengal," vol. xii, part 1, 1872.

⁴ *Viz.*, those used in the Army for recruiting purposes.

145 to about 60 to 65, if he reaches "old age." Except as to marriage at an earlier age, about 15, these figures apply fairly to the women also, who, however, live somewhat longer than the men, retaining in old age both health and mental faculties.

163 [803] **Reproduction.**—The marriages are infructuous, though barrenness is uncommon, a couple rarely producing families of even moderate size and many none at all. The child-bearing age is from 16 to 35; weaning is much delayed.

291 147 **Endurance.**—Left to themselves the Andamanese go stark naked and with head uncovered, except that the women wear, as clothing and not ornament, one or more leaves in front and a bunch of leaves tied round the waist behind, or a tassel of leaves all round. Jarawas, however, of both sexes have been seen entirely naked. They dislike and fear cold, but not heat, though they avoid exposure to the sun; and being accustomed to gratify every sensation as it arises, they endure thirst, hunger, want of sleep, fatigue and bodily discomfort badly. Want of sleep, such as occurs at their dances for occasionally as much as four days and nights, exhausts them greatly. A man's load is 40 lbs. and his distance 15 miles for a day or two only. After that he will rest, whatever the urgency.

252 262 **Food.**—The food consists of fish, pork, turtle, iguana, "wild cat" (*paraderurus* sp.), shell-fish, turtle eggs, certain larvae, and a great variety of fruit, seeds, roots, and honey, and is plentiful both by sea and land. They never starve, though they are habitually heavy eaters. The food is always cooked and commonly eaten very hot. As much as possible of an animal is eaten and the Andamanese, like most hunters, have found out the dietary value of tripe. The Andamanese are expert cooks and adept at preparing delicacies from parts of animals and fish.

142 **Skin.**—The skin, which is smooth, greasy and satiny, varies in colour from an intense sherry black to a reddish brown on the unexposed parts and also on the collar bones, cheeks and other prominences of the body. Its general appearance has been likened to a "black-leaded stove." The scalp, the lips and nostrils are black, and there are black patches on the palate. The soles of the feet are brownish yellow. The Bojigugiji Group (South Andaman) are the darkest, and among the Onges parts of the face are a light reddish-brown. The Jarawas are distinctly fairer than the rest, the general colour being a deep reddish brown. Leucoderma occurs on the fingers and lips.

[307] [45] **Hair.**—The hair varies from a sooty black to dark and light brown, yellowish brown and red. The general appearance of it is sooty black or yellowish brown. Except on the head the hair is scanty, but not absent: on the head it grows in small rings, which give it the appearance of growing in tufts, though it is really closely and evenly distributed over the whole scalp. Limited baldness is unknown, but temporary general baldness after disease occurs with a weak growth of the hair afterwards. The hair is not shaved, except on the head and eyebrows, and each tribe has, with many fantastic individual variants, its own method of wearing it. It turns grey at about 40, but white hair is not common.

Shaving is "woman's work" and was performed by small flakes of quartz, but nowadays flakes from the kicks of glass bottles are substituted. It is effective and close, but a painful operation on an European's face, as I proved by personal experience many years ago.

Bodily Parts.—The mouth is large, the palate hard and highly arched, the lips well formed. The hands and feet are small and well made. The ears are small and well shaped, the eyes are generally dark to a very dark brown, bright, liquid and clear, but prominent with slightly elevated outer angles and become dulled with age. The teeth, in the young, except amongst the Onges, are white, good and on the whole free from disease. Those of the Onges are irregular and discoloured. As age advances the teeth generally lose their whiteness and become worn, but without much caries. The teeth are roughly used without any care whatever. Dentition is early.

164 **Diseases.**—The muscular strength of the Andamanese is great, but their vitality is nevertheless low, and the apparently robust quickly die after sickening

164 Going a little further into detail, it has been noticed that malarial fevers are commonest in June, at the commencement of the monsoon and during heavy bursts of rain thereafter. Malarial fevers commence as usual in their intermittent form and prove fatal as remittent fever. Other zymotic fevers are uncommon, though the Andamanese will drink the filthiest water.

A short rainfall in the Andamans is usually accompanied by high dry winds and then is the high time of the chest diseases. But though the Andamanese are susceptible to bronchial catarrh, and though chronic bronchitis is common, it is not fatal; pneumonia is however extremely fatal. Pleurisy, hæmoptysis and phthisis are comparatively rare.

Abdominal diseases, though comparatively uncommon, are very fatal, diarrhoea, including probably dysentery, claiming most victims. Dyspepsia and colic are both common. In health the stools are regular, but inclined to looseness. They have been likened to those of the lower mammals when in good health.

[146] Of other diseases sunstroke is dreaded and always fatal. The brain and spinal cord are not often affected, though curvature of the spine is occasionally seen. Scurvy occurs at the seasons when vegetable diet, i.e., such as fruits and roots afford, is too scanty. Elephantiasis occurs among the Onges, but is limited to the Little Andaman. Chronic muscular rheumatism occurs among the older people, leading to loss and withering of limbs. Ulcers, generally the result of wounds in the jungles, are common and, as with the immigrants, slow to heal. Abscesses are also common. Considering that personal uncleanness is often extreme, skin diseases are curiously infrequent, except ringworm and exfoliated dermatitis, sometimes leading to destruction of finger and toe nails, due either to scurvy or exposure.

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177 Excluding malaria, endemic disease has not been recognised among the Andamanese, and the only epidemics that have been known to attack them are imported pneumonia (1868), syphilis (1876), measles (1877), and influenza (1892), in that order: unhappily with disastrous effect. Exposure to the sun and wind in the cleared spaces, the excessive use of tobacco and over-clothing, as results of contact with civilisation, are also said to have undermined their health as a body of human beings. Intoxicants are forbidden to them by local rules and are not easily or commonly procured by them.

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758 **Medicine.**—The diseases which the Andamanese distinguish by name are malarial fever, catarrh, coughs and rheumatism. Phthisis and heart disease are recognised, but are spirit caused and so are all internal maladies, which of course are not understood.

Medicine and surgery are almost absent from the Andamanese purview. They will bleed on the forehead for fever and headache and round abscesses to alleviate pain. They scarify for rheumatism and internal pain as a last resort. Red ochre and various herbal concoctions are both swallowed and applied as all-healers, in which they have great faith. Certain leaves are sometimes applied to local affections and beds made of them for the sake of their supposed medicinal odour. Cinctures, sometimes of human bones, are used to alleviate pain, but no other charms are employed. Occasionally the diet is slightly changed to relieve illness and they are quick to avail themselves of the hospital provided for them. They are extremely afraid of European surgery and will tremble violently at the sight of the operating knife. They smear themselves with white clay and water against the heat of the sun and with red ochre and oil after dark as a protection against cold.

[844] The sick are sympathetically and very kindly, but superstitiously, treated. There are no pregnancy customs and those at childbirth are sensible and without superstition, difficult delivery being practically unknown.

Snakebite is uncommon and seldom fatal. Ligatures above the bite and scarifying are applied, both operations showing observation and common sense. Bites of centipedes, scorpions, leeches and ticks cause little inconvenience to the Andamanese, though very much to immigrants.

• 142 **Appearance.**—The figures of the men are muscular and well formed and generally pleasing; often a young man is distinctly good looking, for, though there is a tendency to prognathism, it is not commonly pronounced, while a straight and well formed nose and jaw, accompanied by superior intelligence

and an irritable temper indicating a nervous temperament, are by no means rare. The natural good looks of many of the people are injured by the habit of shaving and smearing themselves with greasy red and white pigments. 142

The pleasing appearance of the men is not a characteristic of the women, whose habits of completely shaving the head and profusely smearing themselves, with an early tendency to stoutness and ungainliness of figure and sometimes to pronounced prognathism, frequently make them unattractive objects to Europeans. They are, however, bright and merry even into old age and are under no special social restrictions, have a good deal of influence, and in old age are often much respected. They nevertheless readily and naturally acquiesce in a position of subordination, slavery and drudgery to the men, and are apt to herd together in parties of their own sex. Variation from type is much commoner among the men than the women. 142 562

III. MENTAL CHARACTERISTICS.

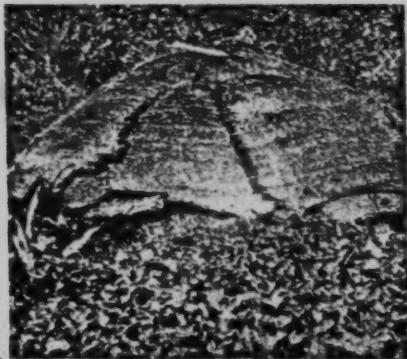
Sense Development.—The nerve development of the Andamanese is low, pain is not severely felt and wounds quickly heal. The sense development is normal and instances of unusual acuteness observed are the result of personal training in certain directions and not of heredity, *e.g.*, they will recognise one of themselves at a great distance, but not an unaccustomed object such as a European: they can smell a fire or hear the sound of dancing also at a great distance, but this is because they are always on the look-out for these things and their discernment is a matter of habit and of much consequence to themselves. They can, in short, do well such things as they pay particular or habitual attention to. 147 151

The Andamanese are naturally far sighted, and any near sight observed will be found to be due to leucoma or other disease. In respect to sight, however, they are not more highly gifted than civilized mankind. The colour sense is hardly developed at all and they are what would be called in Europe colour-blind to most colours. Black, white and red are distinguished, but green and blue are not. This is due apparently to want of observation only, as they distinguish between white paint and the white European skin. A good deal of blindness was caused by imported epidemic ophthalmia in 1877. Hearing is not abnormally acute, but is highly trained in matters pertaining to jungle craft. Touch seems to be undeveloped. The sense of smell is highly developed in matters necessary to their existence, but they have no appreciation of artificial scent or of that of flowers which do not denote food, nor can they distinguish by smell that which they cannot see unless it be an object of food. Taste is strongly developed as to honey, distinguishing that deposited from different flowers. They care nothing for scenery and do not decorate themselves with flowers. 151 [164]

Character.—In childhood the Andamanese are possessed of a bright intelligence, which, however, soon reaches its climax and the adult may be compared in this respect with the civilised child of ten or twelve. He has never had any sort of agriculture, nor until the English taught him the use of dogs did he ever domesticate any kind of animal or bird, nor did he teach himself to turn turtle or to use hook and line in fishing. He cannot count and all his ideas are hazy, inaccurate and ill-defined. He has never developed unaided any idea of drawing or making a tally or record for any purpose, but he readily understands a sketch or plan when shown him. He soon becomes mentally tired and is apt to break down physically under mental training. 181

He retains throughout life the main characteristics of the child: of very short but strong memory, suspicious of but hospitable to strangers, ungrateful, imitative and watchful of his companions and neighbours, vain and under the spur of vanity industrious and persevering, teachable up to a quickly reached limit, fond of undefined games and practical jokes, too happy and careless to be affected in temperament by his superstitions, too careless indeed to store water even for a voyage, plucky but not courageous, reckless only from ignorance or inappreciation of danger, selfish but not without generosity, chivalry or a sense of honour, petulant, hasty of temper, entirely irresponsible and childish in action in his wrath and equally quick to forget, affectionate, lively in his movements and exceedingly taking in his moments of good temper. At these times the Andamanese are gentle and pleasant to each other, considerate to the aged, the

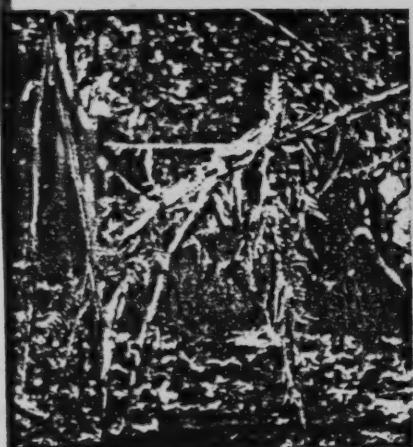
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[P2(A)]

Captions will be found on P.2(B)-Analysis

[P.248]

PLATE I

Fig. 1—Onge hut, north of Dugong Creek, in Little Andaman Island.

Fig. 2—Onge hut, north of Dugong Creek, in Little Andaman Island.

Fig. 3—Entrance to Onge hut north of Dugong Creek in Little Andaman.

Fig. 4—Onges in front of their hut in Little Andaman (South of Dugong Creek).

Fig. 5—Jarawa Shelter at Spike Island in Middle Andaman.

Fig. 6—Onge canoes with single outrigger in Little Andaman waters.

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[P.4(A)]



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PLATE II.

Figs. 1 & 2—Onge female of the hut No. 2, Plate I, in Little Andaman Island (front and profile).

[P 4(B)]

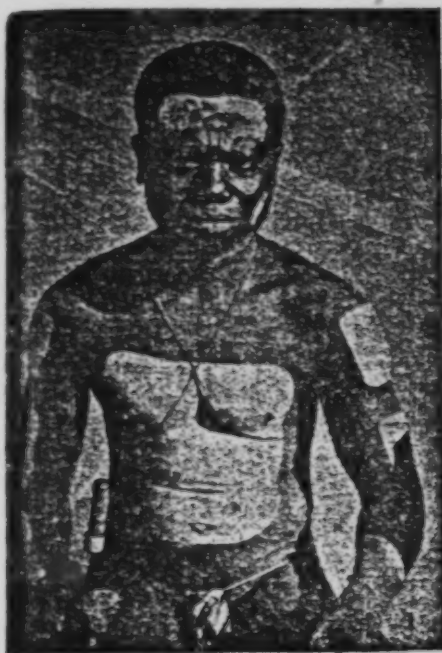
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PLATE III

Onge females living in hut No. 2, Plate 1.

[P. 4 (C)]



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PLATE IV.

Figs. 1 & 2—Onge male (Raja) decorated with paints on board the "Molly" in Little Andaman waters.

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there were no Andamanese there, but 400 people consisting of 133 males and 130 females who migrated from Bassein in 1924. They were Karen Christians who had settled there. After returning to Long Island on the 12th, Mr Sarkar and party left in the motor boat "Return" for a short cruise along the Jarawa country. Besides Mr Joseph, there were Mr Pooviah and a few of his Burman Bush Police armed with rifles and guns. The party passed through the Homfray's Strait and anchored at the north eastern corner of the Spike Island. Loka and his party of three Andamanese accompanied them in their two canoes. They came to the shore in one of the Andamanese canoes and after entering the forest they found bundles of bamboos piled up at one corner. This was identified as a Jarawa raft. There were also three paddles made out of a palm tree. These specimens were procured for the Department. After proceeding some distance in the jungle, 19 small fire places were counted in scattered manner. A temporary hut was also noticed at a short distance. A number of objects usually used by the Andamanese tribes for household purposes was found including a sling for carrying babies. A beautiful specimen of a Jarawa Bow painted in red in geometrical designs was also found. Photographs were taken of the settlements of the Jarawa camp and objects collected for the Museum. In another place at Yeratiagig remnants of a Jarawa camp including pottery and bones of animals, etc., were found. The party returned to Long Island on 14-3-48 and examined 8 of the remaining members of Loka's party. It left the same day for Port Blair where it arrived at 10 P.M. On the 25th Mr Sarkar and his party with the Deputy Chief Commissioner Mr Gupta, left for Kar Nicobar where it arrived on the following day. It returned to Port Blair after staying for a few days. During this time in Kar Nicobar, besides studying the Nicobarese of the Island Mr Sarkar met two Jarawa children who were captured and brought over there and placed in a local Mission School for education.

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In the following year in January 1949, another small party was sent under Dr A. K. Mitra with Messrs H. K. Bose and A. Bhattacharyya, to continue the survey of the Little Andaman further along the eastern coast. They visited Hut Bay on the 28th and went to the Onge settlement there. A large circular hut similar to that seen by us at Tambobui was observed. It contained nine cots with a fire place in the centre. There were also two outrigger canoes, one in front of the hut and another on the beach. Altogether 11 Onges were found consisting of 2 adult males, 6 females and 3 young children between the ages of 6 to 15. The 8 adults and the adolescent boys were carefully measured and observations noted about their special somatic characters. After leaving Hut Bay they went as far as the South Point which is the southernmost point on the eastern coast of the Little Andaman, but did not see any other Onge settlement. They had to return on the 31st as the launch could not be spared any further.

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The Onges were found to be strong and healthy and free from venereal disease, a scourge, which along with tuberculosis were chiefly responsible for the rapid depopulation of the Andamanese tribes. Our observations agree with the accounts of the Negritos of the Andaman Islands published before

[P. 6(1)]



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PLATE V.

Figs. 1 & 2—Onge male, front and profile views.

[P. 6(B)]



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PLATE VI

Figs. 1 & 2—Onge male, front and profile views.

4: Guba E-5 (1948-1949)1953

AZ2 Andamans AZ2

[P. 6 (C)]



PLATE VII

Onge male showing pepper-corn type of hair.

namely, that they are a very dark pigmy tribe, with short round head and infantile features. The hair of the head is wholly of the distinctly "peppercorn" pattern, i.e., it grows in small tufts with intervening vacant spaces between (see Plate VII). The women were noticed to possess steotopygia in a markedly developed form (see Plate II, Fig. 2). 142

Freiherr von Eickstedt who visited the Islands in December 1926, claimed that he was the first scientist to observe these two traits among the Andamanese. His contentions, however, cannot stand scrutiny, for in a paper read before the Royal Society of Edinburgh on February 2, 1880, entitled "Remarks on the Aborigines of the Andaman Islands" and published in the Proceedings of that Society, Surgeon E. S. Brander, who was stationed at Port Blair as Second Medical Officer, speaking about the general features of the Andamanese women, remarked that they "undergo exceptional enlargement of the gluteal region, the appearance of which is enhanced by their custom of attaching branches of twigs to their waist bands, so as to hang over this region. This large development of abdomen, hip and buttocks, added to a very waddling style of gait, gives these women in progression a most grotesque appearance". Eight years after, in a paper published in the Proceedings of the Royal Geographical Society and Monthly Record of Geography, Maurice Portman, who was the Officer-in-Charge of the Andamanese, in describing his visit to the Little Andaman, wrote about "the Hottentot Venus order of beauty" of the Onge women. The Hottentot Venus, as is well-known, is noted for her steotopygic development. These two papers appeared over 40 years before von Eickstedt's publication. 144 142 [293] [481]

A detailed comparative review of the somatic traits of the Onges based on the measurements taken by members of this Department will be published in the next issue of the Bulletin. Mr S. S. Sarkar's analysis of the blood group data is, however, published in this issue. 114

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Plate IX. Captive Jarawa Children.
[P. 26(A)]

515 people. Furthermore, the Onge skin is very soft and more elastic than is usual
 [47] in human beings. For us, clothed and with a less resilient skin, a trip through
 the thorny Andaman forest means many small, bleeding scratches. Not so for
 the naked Onge. - To cover them with clothes would endanger their health.
 Nakedness inures them to the sudden changes of temperature so frequent in
 [513] Little Andaman and preserves them from catching cold when sleeping, uncovered,
 on their rough, unprotected bed of boughs. As with primitives all over the
 world, clothes make them miserable and, I may add, very ungainly and dirty.

515 Part of their general negligence with regard to hygiene is their carelessness
 about their teeth. They never clean them. They do keep bamboo sticks,
 [413] 1 mm thick and 8 cms long, tucked into their hair to be ostensibly used as
 toothpicks; but the sticks, to tell the truth, are more of an ornament than a tool.
 142 The Onge's teeth are so compact and sound that there is no space between
 them for food particles to collect. No caries or decay of any sort are to be
 [164] noticed. In a number of skeletons that I dug up from under the beds in communal
 huts, the teeth gave evidence of one peculiarity: old people had worn
 them down to the root. The Onge habit of using teeth as working instruments,
 [209] to prepare fibre for ropes and in many other circumstances - apart from their
 permanent chewing on hard foodstuffs - explains this fact.

515 As a consequence of never washing, the natives' hands are sometimes
 extremely dirty. The Onge themselves are conscious of this. I shall give an
 226 instance. It so happened that I arrived in Nachugé, on the west coast, toward
 the end of March, when the sea was teeming with migrating sardines. In Little
 Andaman sardines can weigh up to a pound; but a normal catch, obtained
 with small hand-nets cast from canoes among shoals of fish imprisoned by the
 low tide within the coral reef that surrounds the island, contains specimens of
 [264] every dimension. All are eaten as soon as possible. The quantity of fish brought
 back to the camps on such occasions puts all inmates to work and induces
 everybody to abandon all other occupations for the time being. In the low
 tidal waters the men push their canoes from rock to rock, using them as receptacles
 for the abundant food so easily collected. In some "pockets" nets prove
 unnecessary: the fish is gathered in handfuls and rapidly thrown into the canoes.
 The hecatomb ends when the canoes are filled to the gunwales. In no other
 part of the world have I seen food made available to primitive people in such
 large quantities and with so little effort.

252 Back at the camp, the sardines are "graded" according to size and cooked
 immediately. They are not washed or cleaned, the inner organs are eaten together
 with the flesh. Men, women and children feverishly take part in the
 [263] cooking; the fish is boiled without salt. All the natives then plunge their hands
 264 avidly into the heap of sardines. From time to time the women clean their
 515 hands by rubbing them on the *naquinéghé*. Very soon this garment becomes
 [231] extremely smelly. Men and children clean their hands in a different way: by
 rubbing them on the dogs. On such occasions, everything and everybody
 smells of fish for days and days. The first to become clean again are the dogs,
 because they hate to be smeared with fish and wash themselves in the sea as
 soon as they have a chance.

LIDIO CIPRIANI, Hygiene and Medical Practices among the
Onge (Little Andaman)

Plate 2



a) and c) Women and girls wearing *ibidanghē*.
b) Bandages of ficus bark against fever.
d) Wife and husband in their usual attire.

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754 *naquinighē* exposes the former owner to harm. Ill-disposed persons could use it for black magic practices. I collected specimens of this garment, all of them, however, brand-new – for the above-mentioned reason. To avoid trouble to the owner, nobody is allowed to touch the *naquinighē*, which is worn in front of the vulva. To touch it is a deadly offence. Aside from the *naquinighē*, Andaman colonists attribute the natives' sterility to their abhorrence of salt. Another opinion would have it that the lack of salt transforms human saliva into poison: the Jarawās, by spitting on their arrows render them poisonous. The absurdity of this belief is so evident that it requires no confutation. The Onge refuse to eat salt because they consider it unhealthy, or, to say the least, disgusting.

III. Illnesses and Onge Curative Methods

164 Few illnesses affect the Onge, but they succumb to those few with surprising speed. Often they become seriously ill for mysterious reasons and in spite of their robust appearance. Smallpox, tuberculosis and poliomyelitis are unknown in Little Andaman, although they sometimes strike in the nearby Nicobars. Measles broke out on the island on more than one occasion, killing off all the inhabitants of several communal huts, which I later found deserted and in ruins. With regard to syphilis, the Indian Census of 1931 quotes an old remark of PORTMAN's concerning a few individuals considered by him as infected. This was later denied.

[752] Onge women are more resistant to illness than men. Wounds heal promptly in both sexes, without the aid of remedies. A few of the older men, however, had suppurating sores on their legs, slow to disappear even when disinfected and treated by me with European medicines. No similar sores were found on women. On the other hand, women suffer more than men from ringworm, mainly in the umbilical region. Nothing is done to rid them of it because the discomfort is slight. I suggested an Indian cure made with the leaves of the neem tree, or *Melia azedarach*, very common in Southern Asia where it is considered sacred. I imported the plant to Little Andaman, but [123] the Onge displayed no interest in it. I found a single instance of leucoderma, in a woman with whitish spots on her hands and lips. I could get no reliable information about the incidence of cancer, but it appears to be rare on the island. No baldness is to be seen in Little Andaman, and I found few traces of greying hair, as the Onge die young. A transversal bregmatic furrow is noticeable in all individuals, male and female, as a consequence of carrying loads hung from their heads by a strip of bark. The Onge start doing this in childhood. An artificial, unintentional deformation of the skull is the result of that uncomfortable habit.

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[386] For hygienic reasons the Little Andaman aborigines paint their bodies with refined clay and ochre of various shades, mainly reddish. This gives the women occasion to embellish the bodies of their husbands with an endless variety of geometrical designs. Every year I found changes in their patterns, and I

10: Sen K-3, 4 (ca. 1955) 1962 AZ2 Andamans AZ2
Onge
Andamanese

CHAPTER IX
ABORIGINAL POPULATION
A group of Onges

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A group of Andamanese (Courtesy A. S. L.)

[facing p. 59]

Onges

CHAPTER IX
ABORIGINAL POPULATION

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Communal dinner of the Onges (Courtesy A. S. I.)

[facing P. 62]

10: Sen K-3, 4 (ca. 1955) 1962 AZ2 Andamans AZ2
Onge

CHAPTER IX
ABORIGINAL POPULATION
Painted faces of the Onges (Courtesy A.S.I.)

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Preparation of a tussel by an Onge Woman (Courtesy A.S.I.)

Construction of the hut by an Onges (Courtesy A.S.I.)

[Facing p. 64]

THE PEOPLE OF THE ISLANDS

in the local language, as opposed to the people of the interior, the *Ereminga* - appear to have numbered between six and eight thousand. Over the years their place has been taken by more than thirteen thousand foreigners, most of whom were deportees, enjoying relative liberty as servants of government officials, farmers and foresters. The settlers, voluntarily or involuntarily, introduced the islanders to alcohol and tobacco, forcing them to turn to the foreigners in order to satisfy their craving. In the famous and extremely frank work of the English explorer M. V. Portman (*A History of our Relations with the Andamanese*, Calcutta, 1899) official letters are reproduced which give precise instructions in the matter to government officials. The result of these instructions was to transform the Arioto into alcohol and tobacco addicts. Syphilis was passed to the native women by the deportees, and from them to their men. When, a few years after the mass importation of prisoners, the government authorities became aware of the infection among the Arioto, not one of them had escaped. The miserable twenty-three survivors of the eight to nine thousand of a century ago show the ultimate result only too well, and their final extinction is imminent.

Before the advent of the new civilization, the Arioto had divided up into at least ten distinct communities, but without any true tribal organization. They respected a form of chief, chosen by tacit consent for his personal qualities rather than by name or by birth-right; but the chiefs acted merely as paternal advisers, to be respected in times of trouble, with no illusions of authority. No one commanded, and none obeyed: all were content to follow the whim of the moment, with no conception of social obligation.

When the foreigners arrived, there were five main groups of Arioto on North Andaman, the Cari, Chede, Cora, Jeru and Tabo. Another five groups were in South Andaman, the Balawa, Bea, Bogig-iab, Joi and Col. With the numerical decline of the Arioto, who had always been endogamous within their group, a tendency arose for the survivors to merge and inter-marry, so that the twenty-three alive today are in fact the result of the mixing of the northern and southern Arioto, and of these with Indians and Burmese. The chief of these twenty-three individuals is Loca, a name in itself an indication of this ethnic mixture. Loca means 'whiskers', and he himself has a moustache, whereas pure Negritos have no body or facial hair.

Arioto
Jarawas

THE ANDAMAN ISLANDERS

000 has a moustache, whereas pure Negritos have no body or facial hair.

THE JARAWAS

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[491] For obvious reasons I was unable to carry out any studies on the Jarawas. Apart from a restricted area around Port Blair, on the east coast of Great Andaman, the whole island is a tangle of tropical vegetation, in many places impenetrable, or at most passable only by hacking a way through. A few roads radiate from Port Blair, but none penetrate more than twenty kilometres or so from the township. To the north of the town is a well-maintained police cordon that stretches right across the island from east to west to prevent infiltration by the Jarawas; those in the south were all rounded up some time ago. Only beyond the cordon do the Jarawas maintain their rule over the virgin forest almost unchallenged. Like all the Andamanese they are Negritos, small in stature and extremely dark skinned. Obsessed by a fierce hatred for anyone outside their own group, enemies even of the other Andamanese, they roam through the forest with their deadly arrows. Shot from their powerful bows, their dagger-sharp arrows penetrate deep into the body of the victim - they can transfix a man's chest. The bloody skirmishing which has gone on for the last hundred years shows no signs of lessening even today.

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648 The Jarawa ferocity increased as the result of grave mishandling of the situation by the foreigners. In this connection the following sentences from Portman's *History* may be quoted: 'On our arrival the Jarawas were quiet and inoffensive towards us, nor did they ever disturb us, until we took to continuously molesting them by inciting the coastal Andamanese against them. After a few years of this disturbance, the life of the Jarawas became very hard and in retaliation they began to attack us.' As the author in part recognizes, 'It was our fault if the Jarawas became hostile'. This was a fundamental error. Petty pilfering committed in perfect innocence by the Jarawas, ignorant of Western ideas of individual property, led to vicious punitive expeditions. To this end fire-arms were given to the hereditary enemies of the Jarawas, the Arioto. Elated by their unexpected power, they at once began slaughtering any Jarawa within sight, and enjoyed themselves hugely.

Onges

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After submitting my programme for the approval of the various Indian authorities, I finally left Calcutta in the motor vessel *Maharaja* and arrived in Port Blair on the evening of 11 December 1951. 122

Once arrived on Great Andaman I began to make preparations, but for some time the sea remained so rough that the crossing to Little Andaman was impossible. In order not to lose time, I went as far as Middle Andaman, where I started excavating an ancient kitchen-midden left by a group which has now disappeared.¹ 114
Eventually, in March 1952, there began for me what was to become a fascinating if dangerous adventure, which continued for several years, in the dry seasons, and which I hope will prove to have been of some value.

Even now we know little of the anthropology of the Onges. They are Negritos, and therefore people of small stature. They are not, however, as small as the African pygmies, or Negrillos, who are the tiniest people in the world and who are in many respects very different from the Asiatic Negritos. Among the latter, individuals of over 4 feet are giants, while the normal height is substantially less. 142 ●

In their somatic and cultural characteristics the Andamanese differ from all Asiatics, including their closest connections the Semang of the Malaccan peninsula and the Aeta of the Philippines. There is however some similarity between the three groups, indicating a distinctive common ancestry. The Negritos of today constitute the sole and fragmentary remains of a people who in ancient times were spread over a large part of Asia, and there is no lack of evidence to support their former presence much farther east and south, well into Oceania. 144

The word Negrito means 'small negro', but the name is inappropriate. It was originally given to these people because of the colour of their skin and the woolly texture of their hair. In their bodily proportions, however, as well as in the morphology of the head as a whole, and in particular the structure of the mouth, they resemble the Negroes considerably less than do African pygmies, who are in their turn quite a distinct type. The Negritos have some superficial affinity to peoples of small stature in New Guinea and Melanesia, such as the Tapiro, the Cameveca, the Cai and the Pesechem (or

¹ See page 69.

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144 Pesekem), although they are distinguished from them by profound cultural differences. These differences exist even between the three groups of Negritos. Whereas in Malacca and the Philippines they reflect the influx of superior cultures, these have had very little influence in the Andamans. For this reason the Andamanese have perforce remained more faithful to very ancient customs, and are also somatically the least altered.

[21] The study of the last remaining groups, the Onges and Jarawas, now on the point of extinction if they are not protected, is thus a matter of singular urgency and significance.

144
174 We know nothing of how the Negritos arrived in their present homes with somatic and cultural characteristics quite distinct from those of any other human type. Apart from some dubious remains excavated in Indochina we do not even have any fossil remains to show their probable original distribution. There is, however, reason to believe that they were once very widely dispersed, judging from the evidence of their presence today as isolates widely separated from each other.

No traces of them remain in the continental areas adjacent to the Andamans, apart from the Malaccan peninsula. At one time it was thought that traces of a Negrito element were to be found in the Kadir of Hindustan, revealed by the occasional presence of curly hair. I have myself visited the area, and must refute this suggestion; the people have nothing of the Negrito in their body structure, their hair is markedly longer than the Negrito and they have body hair. The kinky hair (never woolly) occasionally seen may derive from distant Negro crosses, or may be an accidental similarity. I have seen this type of curliness even in Europeans who certainly had no Negro or pygmy ancestry.

It has also been asserted, possibly with some foundation, although there are few data available, that there are traces of the Negrito among the people of New Guinea, such as the Tapiro. Although of small stature, their general characteristics would seem to relate the Tapiro more closely to the Papuans; they have yellowish skin, probably the lightest in that area, they are, again, hirsute and there is a marked absence of Negrito characteristics in the proportions of the body.

142
144 The first thing that strikes one on meeting the Onges - and indeed the Andamanese in general - is the exceptional blackness and

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softness of their skin. They have what must be among the darkest skins in the world, and in certain lights some individuals have a bluish tinge, which I have never seen in any other region. Something similar seems to have existed among the now extinct Tasmanians, although they differed markedly from the Andamanese in other respects. The Onges are the only Andamanese who are not invariably intensely black, and the bluish type is rare among them. This might be attributable to contact with the nearby Nicobars, where a yellowish skin is common, in conjunction with Mongoloid features. I saw no traces, however, of such admixture; the Arioto show some sign of recent Burmese influence, but any ethnic influences on the Onges and Jarawas must have been extremely ancient, indeed before their arrival in the archipelago. In the south and south-west of Little Andaman I did find individuals markedly taller than the rest (though still small), but it is clear that outwardly at least the Onges and Jarawas still retain most of their unique somatic characteristics, which have remained unchanged for thousands of years.

The Andamanese skin is very smooth in texture, and lacks the odour characteristic of many of the African peoples. This would appear to depend on the chemical composition of the sweat, as the Andamanese never intentionally wash, although brushing against the sodden vegetation, and frequent immersion while collecting shellfish, or fishing, in some measure compensates. Curiously enough their sweat does seem to repel the local ticks, which drive Europeans mad; again, it was interesting that the Indians and Burmese of my party were variously affected by them.

Their skin is also extraordinarily elastic - I noticed that in the forest I scratched myself continually at the slightest touch against thorns or branches, whereas the Onges invariably emerged quite unscathed at the end of the trek. Their greater agility of movement will undoubtedly have been part of the answer, but it would be impossible to avoid any scratches, as they do, unless their skin 'gave' to an abnormal degree.

Another effect of this elasticity is that the women suffer no disfigurement of the skin over the abdomen after childbirth, and neither sex becomes wrinkled to any noticeable extent with age. This distinguishes them clearly from peoples with whom they have been compared - such as the Bushmen, who (possibly in part due

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14 to the arid climate) are among the most wrinkled people in the world.

142 At birth, the Onges are tiny, attractive little creatures, very
123 plump, but rarely over two and a half kilograms in males and two kilograms in females. I was very fortunate indeed in that I succeeded in persuading one young couple to let me examine their new-born child. Local superstition forbids a stranger looking on a child for any length of time, and even an Onge who does so is regarded with suspicion, so I had to be extremely cautious.

[609]

844 The infant was born on 30 March 1954, in the forest to the north
846 of Labanar. Like most deliveries, birth took place in the forest on
123 a bed improvised for the purpose, with only the father (on some occasions also the wife's mother) present, and the placenta was buried under the bed. The women recover very quickly;¹ after a few days they are fit for heavy work, returning to the group without any purification ceremonies, and this was no exception. After a wealth of gifts I managed to examine the child on the morning of 31 March and again on 10, 13 and 14 April. After this mother and child vanished completely, and the father would give me only evasive replies, although only a few days before he had been willing to help me open some graves round Tambe-e-buiè, allowing me to remove the bones of nine Onges who had been dead for many years; superstition (or the women) overcame him on this occasion, however.

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My examinations were all carried out in the presence of the mother and at least two of the older women, who were determined to prevent me touching the child.

142

The child, like all Onge babies, had no body hair; this persists throughout life, though some males have sparse moustaches. Its head was covered with a very fine, sparse down, not black like the adults, but already showing signs of the characteristic woolly texture. Dark reddish-brown, the hair becomes black and tightly curled during the first year of life. The eyelashes curl markedly in adults, but the hair of the eyebrows is virtually straight; in the infant the former were barely visible, and the latter completely absent.

The nails were strong and well formed, projecting a little beyond

[843]

¹ Childbirth is normally very easy, but miscarriages are common, probably due to lack of vitality in the foetus.

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the finger-tips and almost pink, with pale chocolate moons and yellowish-brown palms and soles. In the adults the nails and soles of the feet remain pale, the palms being a little darker. The head, and the visible buccal and nasal epithelia, were almost black, and the gums were pink, as was the inside of the lips, with dark petechiae, in adults very noticeable, at the base of the teeth and over the tongue and palate. The cheeks, however, were a reddish-brown, although the whole skin was already showing signs of darkening after twelve hours. Nasal cartilage was minimal, but that of the ears well-developed. The darkest area of skin were the forehead, eye sockets, lids, nipples and genitalia.

In general, therefore, the infant's skin was very slightly lighter than that of the adults, though before I could be sure of this I had to wash off the thick layer of ochre which is smeared over the unwashed infants immediately after birth. As the infants are extremely carefully protected from the sun by 'umbrella' hats made of lobed palm leaves, the darkening, which is complete by the end of the first year, is clearly biological and is not effected by tanning. As, however, the Onges interchange or 'adopt' children freely, it was impossible to carry out any proper colorimetric observations.

I saw no albinos in the Onges, usually fairly common in dark-skinned peoples. I saw several in Africa, with apparently normal parents. Some African peoples destroy albinos at birth as they do those with deformities, and the Andamanese may do the same, as I saw little congenital deformity (see, however, p. 46). Fear of being held responsible for disasters which befall the group carries great weight, and it is possible that the two cases of abnormality which I did see did not manifest symptoms at birth. Twins, however, are clearly (and gladly) accepted, so eager are the Onges to have children.

It was already clear in the infant that it would have the somatic characteristics common to all Negritos as regards the proportions of the body, the form and dimensions of the head, absence of prognathism, comparatively fine lips, nose and ears, black skin, and woolly hair, and would be well below 1.5 metres in height when fully grown. Above all, the Andamanese have a large forehead, very wide-angled jaw and large mouths, with the upper lips not invariably full, as in Negroes. Many Onges, in fact, have fine features,

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Many Onges, in fact, have fine features, and some of the women have a certain beauty and grace of movement, with a dignified walk and restrained gestures, despite their utter lack of any sense of shame. The sclera are very white, and the highly characteristic contrast between the intense black of the skin and the startling white of the eyes gives the Andamanese a ferocious appearance, which on smiling turns into a curiously childish expression (see further, p. 19). It is a curious fact that although the Onges have remarkable sight (p. 47), few of them can close each eye separately, although they are all completely ambidextrous.

In examining the child I had particularly in mind the very short stature of the pygmies both of Asia and Africa, which is regarded by some as pathological. The Andamanese have been described as Negroes who have degenerated through genetical isolation. This theory holds that they are descended from slaves who fled from the Portuguese after a shipwreck. I do not regard this as tenable. Pygmies in general, and the Andamanese in particular, are well-proportioned and physically outwardly normal. One cannot speak of dwarfism as determining their characteristics: this implies abnormal development as the result of hypophyseal disorder or thyroid imbalance. Cases of achondroplastic dwarfism are known among the pygmies of Africa, particularly where there has been mixing with Negroes, and these patients are sometimes taller than their normal kinfolk, but I found no cases among the pygmies of Asia.

One characteristic of the Bushmen which does occur among the Andamanese is steatopygia in both males and females. This is normally much more prevalent in females, and indeed before my visit to the Andamans von Eickstedt held that it was non-existent in males. I had always disagreed with this view, and was able to verify its occurrence in both males and females.

Dobson in the nineteenth century recorded in the *Journal of the Royal Anthropological Institute* of London, the unusual appearance of the buttocks in the Andamanese, although he did not specifically refer to the phenomenon as steatopygia, and went only so far as to suppose it the result of an unusual accumulation of fat in the gluteal area. To him, however, must go the credit for the first observation.

His observation led scientists - in my view wrongly - to compare the Andamanese with the Bushmen. The presence of steatopygia,

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and the 'peppercorn' hair (disposed in tufts with bare areas) do indeed recall the Bushmen, but superficial resemblances are not enough to classify the two peoples as at all closely related. There is an important difference between the two in the structure and cross-section of the hair. Hairs from the Onges which were examined in Calcutta were remarkably uniform, indicating the racial purity of the people, unlike those of the Arioto, which showed considerable variation in cross-section, from the almost circular straight hair of the Mongoloid type, to the flattened, almost remiform hair of the original Negritos. 114 142 144

Different, too, is the shape of the head; I have never seen in the Negritos the typical Bushmen head, with the prominent occiput, and I saw no Andamanese with the pseudo-mongoloid appearance of the eyes which occurs in Bushmen.

The hands and feet are also different. Among the Kung women of the northern Kalahari in particular I saw delicate hands with very long metacarpals and a very small thumb, the elongated metacarpals displacing the thumb towards the wrist. None of the Negritos appear to have anything resembling this; their hands are always rather broad. Moreover, the feet of the male Onges are nearly always flat while those of the women tend to turn in, recalling the small peoples of Indonesia and New Guinea, but not the Bushmen.

An interesting though not congenital abnormality in the Andamanese results from the carrying of weights slung from the head from too early an age. Loads are always carried on their backs by a rope made of bark, the weight being taken on the forehead. The rope presses on the head in the region of the bregma and creates the so-called bregmatic furrow. This is more marked in females, as the women normally do most of the carrying. Even the children travel on their parents' backs, hanging like parcels, until the age of five or six when they are old enough to follow the group on their own. 142 482 [854]

The Abor, a mongoloid people of small stature in the mountains of North-West Assam, carry loads in the same way, but with no resulting head furrow. The Andamanese have softer cranial bones, and the result of load-bearing is therefore clearly visible. As it occurs in both sexes, it is often hard if not impossible to determine sex from skulls if the pelvis is absent. The long bones are not of 482 142 144 [791]

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much assistance in this respect, as the muscular insertions are exaggerated in both sexes, both being subjected to continued physical effort resulting in muscular bulk.

One quite outstanding physical feature in the Onges is their teeth. The palate is unusually arched, unlike that of the African pygmies or the Bushmen. The teeth, which are never filed or cut, as many primitive peoples do for decorative purposes, are very white; caries is rare, and although never cleaned the teeth are retained till late in life. A common abnormality is that the lateral incisors are as pointed as the canines. This, with the whiteness of the teeth and eyes against the blackness of the skin, gives the Onges a sinister appearance, which may account for the old description of the Andamanese as men with ferocious dogs' heads. The only (summary) cleaning the Onge teeth receive is the use of toothpicks, thinner and rather longer than the European variety and made from the tough, flexible bark of a certain reed. After use, they are carefully thrust into the hair for future occasions. Every Onge has one or more threaded through the hair on top of the head.

The strength of the Onge teeth enables their owners to champ their way through what are for us inconceivable quantities of food, both animal and vegetable, which is chewed slowly and determinedly, dust, earth, sand and all, and then swallowed without apparent ill effects, other than the flatulence arising from over-consumption of animal matter. But the Onges use their teeth for other purposes besides eating. In time the teeth become worn down by the inevitable grinding of dirt and grit, but this does not prevent the Onges from continuing to chew the bark of trees and cords, which is a lifelong occupation. This duty falls mainly on the women, and I have seen aged women, their teeth worn almost to the gums, doggedly chewing bark as their contribution to the communal life of the group. The strength of the teeth is unbelievable - I have seen children of ten to fifteen years crush nails up to two millimetres thick, and dent lumps of iron.

I myself once had good cause to be grateful for their power. My party and I found ourselves stranded in the forest on South Brother without guns or even knives, and without cooking utensils. There were large clutches of turtle eggs buried in the sand nearby and my two Onge companions pointed out a coconut tree loaded with nuts (which turned out to be the only one on the islands, seeded

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from a nut carried by the sea from some tree hundreds of miles away). There was thus ample food for several days, if only the coconuts could be opened. The Onges' teeth solved the problem. They attacked the nuts close to the stalk, stripping off great chunks of the fibrous outer covering until they had uncovered the three 'eyes'. These they dug out with a sharp piece of stick, so that we were able to drink the juice and then break up the nuts to get at the flesh. Never did coconuts taste so good!

Round the base of the tree I saw a thick layer of broken pieces of coconut, the remains of nuts opened by the Onges' teeth over the years. The strength of their bite resembles that of the African pygmies, whom I have seen hanging by their teeth from the lianas and who can dent the barrel of a gun.

The average life span of the Onges, and indeed of the Andamanese in general, is fairly short. On Little Andaman there are probably no individuals over the age of sixty, and most die before fifty. Here again they differ from African peoples of similar stature; Bushmen have been known to live to a hundred, and I saw one in Natal, incredibly wrinkled, but not shrunk, who was certainly near that age if not, as he claimed, over it. This is quite unknown in the Andamanese. There are none with white hair; although a few white hairs can sometimes be found on the head of an old woman, there are none to be seen in the men, who die younger than the women. There is no baldness, which is by no means rare in Negroes, particularly in southern Africa.

Precise age is not easy to determine in the Onges. Visual assessment is hampered by the absence of the signs of ageing common in Europeans. Moreover, a particularly child-like expression often lasts into adult life. In May 1952 I saw on Car Nicobar two Jarawa youths, small but robust, whose age by our standards one would have estimated at ten or twelve years. One turned out to be fourteen, however, and the other at least two years older, and both were adolescent, despite their childish appearance.

Males appear to reach their maximum height at about eighteen, and females at about sixteen; both sexes reach full maturity at about twenty-three. At forty-five they are old: their hard life, their unbalanced diet, with its enormous quantities of fat meat eaten in excess, and complete absence of salt, and their unrestrained sexual activity, may all be contributing factors. The slightly greater age



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The author with two adult islanders
[facing P. 66, A]

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[facing p. 66, B]

/2 ... Two examples of the geometric patterns which are painted
on the face and torso/



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- 3 Above top A group of Onges resting against the bastion roots of a tree. The man in the centre is smoking a crab-claw pipe
- 4 Above A typical example of tight binding of the body as a cure for disease
- 2 Left Two examples of the geometric patterns which are painted on the face and torso

[facing P. 66, C]

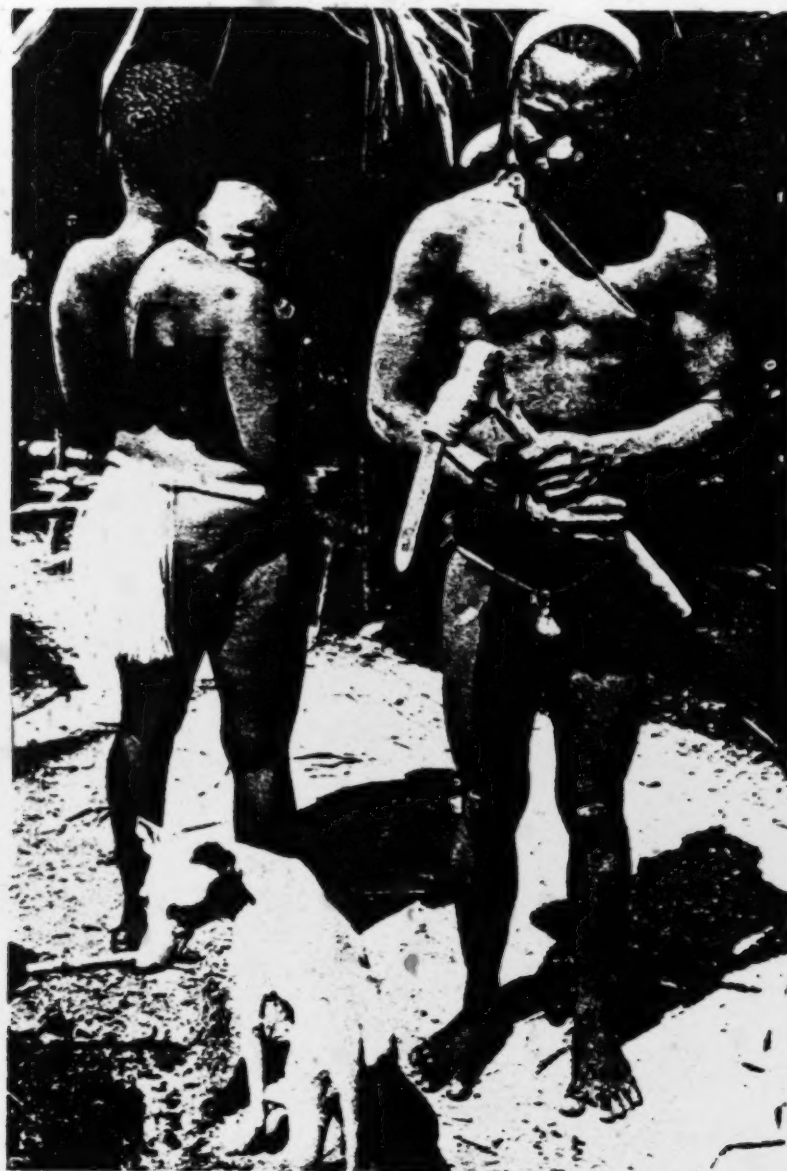
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5 Above Mother feeding her baby from a Nautilus shell

6 Right The axe is one of the few primitive tools in use in the Andamans

[facing P. 66, D]



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[facing P. 66, E]

/6 ... The axe is one of the few primitive tools in use in the Andamans/

501



11 Above Launching an outrigger canoe

12 Below Hunter with a monitor lizard

13 Mother and child

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[Facing P. 66, H]

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[facing P.66, I]
/13 Mother and child/

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14 In spite of their size, the Andaman islanders are capable of carrying enormous weights

15 A temporary shelter in the forest

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[facing P. 66, J]

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18 A family group with, on the right, the cylindrical cooking-pot, and the inevitable dogs

19 Typical shell collection from a kitchen-midden

172



[Facing P. 67]

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197 comparatively rapid variation and it is now difficult to establish their linguistic connections outside the Andamans, but Africa can certainly be discounted, in view of the general weight of evidence against any Negro ancestry.

619 Like the Onges the Jarawas are divided into endogamous groups, each with its own name, corresponding to their communal huts, and each with their own territory for the purposes of hunting, fishing and gathering food. There is little reliable information [144] about their daily life or even their numbers; it is, however, certain and I cannot overstress this, that the Jarawas are Negrito in type,¹ with the same admixture as in the Onges.

000 Whoever or whatever they may be, the replacement of primitive expeditions by genuine attempts at pacification would, quite apart from the obvious humanitarian considerations involved, afford a unique opportunity for detailed study of a dying population in regeneration, and the refusal of an otherwise irrevocable progress towards final extinction.

194 But the problem of the Jarawas is merely one aspect of the problem of the Andamanese in general, and their connection with the Negritos both past and present. The Semang and the Aetà, as we have seen, resemble each other, and together resemble the Andamanese, in a number of essential points. Recent contacts with other influences in Malacca and the Philippines respectively have produced variations – such as the Semang use of traps and snares with which they take small animals, and also birds, which the Andamanese never touch. They have also taken to making refuges in the trees as a defence against wild animals, non-existent in the Andamans. Traps, poison, agriculture, fish-hooks, animal nets, are all late acquisitions, not found among the original Negritos. It was [114] thought by Brown that spears, used by the Semang, were also [411] unknown among the peoples of the Andamans, but I have myself [126] seen them used by the Onges, though admittedly I saw only a few, and very rough specimens; I did, however, manage to bring some back with me.

000 In the case of the canoes, the Semang and the Aetà seem to have

[42] ¹ On 11 January 1931 a Jarawa was killed at Lekeralarta on Middle Andaman and the head is now in the Indian Museum in Calcutta. This head shows signs of beard, unlike those of two Jarawas held in the Nicobars since the September 1938 incident. Short, muscularly well-developed, strong and very black, Jarawas are normally beardless, as is usual in Negritos.

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136 Andaman, in Yeratil Jig (near Port Anson, about fifteen miles from Long Island) in Diglipur (or Dilyapur) Creek, near Port Cornwallis, and in Wilima Jig,¹ but they are now extinct. In March 1952 the Onges had described the presence of crocodiles so clearly to me as to leave no doubt what they meant, and I soon received confirmation when I found their tracks on the sand about one kilometre from the mouth of Jackson Creek, on the right bank, and then saw some lying on the shore across the creek. Through my field glasses I saw small birds pecking between the teeth of the great wide-open jaws. As we approached they slid lazily into the sea, some reappearing a little later, their cavernous mouths rising vertically out of the water. Every day after that I saw them swimming quietly near the banks, and one afternoon my men and I between us saw over a dozen, near Nachuge, dozing in the mud or in the water.

[825]
[198] The Onges assured me that crocodiles will come out of the water to a certain whistle. I got them to try it; the Onges whistled, and whistled again, but no crocodiles came!

237 Very different from the great turtles and the crocodiles, but
321 equally important in the daily life of the Onges, are the crabs from
276 which the islanders make their ancient and very characteristic pipes.
172 They eat the crabs and use the claws to make the pipes, cutting them across the joint and boring a hole in the end, as they have done since time immemorial, to smoke aromatic leaves from the forest. Fragments of similar pipes, charred with use, appear in even the lowest strata of the kitchen-middens, dating back thousands of years and proving the antiquity of the smoking habit. Contrary to popular belief, smoking did not begin everywhere with the introduction of tobacco - in Asia at least men smoked thousands of years ago.

237 The claw pipes of the Onges have a groove cut round the end
276 which goes into the mouth, so that the teeth can grip it better. I
171 have seen identical pipes, with the same groove, in the Melville Islands, where there are many other signs of ethnographic connections with the Andamans. The canoes, for example, are identical with those of the Andamans; the peoples themselves, however, are today very different physically.

● [501]
[142] ¹ According to Portman a man was dragged into the water here on 11 May 1894 by a crocodile and killed; several similar incidents have occurred since.

[165]

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Fig. 12. Minicopie Woman of the Andamans

Photo A. R. Brown.